/53 cont./

782 and has been brought into the smithy, the blacksmith puts
326 all his instruments on the anvil; a brazier with coals is placed nearby and the whole family kneels down around the anvil. After taking off his bashlyk and his belt (as proof that he addresses Shasha with an open heart and mind), the smith lights a wax candle, throws incense on the coals of the brazier, and prays to Shasha to bless him and his family with good health and long life, and to make the instruments forged from iron do him good rather than harm. After all those present have pronounced "Amen" at the end of the prayer, the master of the house cuts pieces of the pie and of the organs roasted on the nut-wood spit and throws them on the brazier with the words: "Until that time when I am unable /54/ to feed with these little pieces all Shervashidzi and Anchabadzi, let no one in my family fall ill. I pray to you for this, Shasha, bringing to you a real sacrifice." The smith then cuts off just such little pieces from the other sacrifices and distributes them to all the members of the family, who eat them and wash them down with three swallows
• [273] of wine. The host designates the wine for this repast immediately after the harvesting of the grapes and saves it in a separate jug called shēsher gaphshi, buried in the smithy itself; under the fear of punishment by Shasha, no one dares to touch it, even in any extremity, before New Year's Eve, neither the host himself nor, all the more, one of the bystanders. Upon the completion of the praying, the prepared dishes are transferred to the house of the smith, where the neighbors gather and feast to the glory of Shasha until dawn.

782 Several princes also offer a prayer to Shasha on New
776 Year's Eve, in which case each of the persons present, having
565 been at one time dependent on these princes, brings a rooster. Shasha is one of those divinities called upon by the Abkhaz more often than others.

776 According to the understanding of the Abkhaz, the divinity whose name is called falsely immediately punishes the guilty one by those means or tools which are in the field of his specialty. Thus, for instance, one who has called

A 267 [760] Food. The daily dishes of the Abkhaz are cornmeal mush (abysta), which is eaten with strips of cheese instead of a spoon, sour milk, and millet prepared with cheese (aëladž) or with milk and cheese (atsamukhkua). In the winter they often eat meat, A [263] especially goat. As everywhere, red pepper, garlic, and bitter herbs serve as seasonings. The women cook cone-shaped breads (arvasa) in milk for festive days and in water during fasts.

E 269 Like the Abkhaz, the Cherkess like to eat raw cucumbers with butter, salt, and red pepper, cooked young pumpkins, carrots, wild asparagus, dandelions, and other vegetables; also much rice and thick, stiff mush (pasta) made of wheat grains cooked without salt; formerly it was more often made of unhulled millet (pasta) or hulled millet (hatlama). Flat cakes (medžaga) of ground millet were also baked. Mutton and beef is often eaten with a gravy of sour milk and grated garlic (tusluk) or of honey and butter (fau'tgo). Sour milk (škau), curds, and cheese fill out the daily fare. Festive dishes are: spelt noodles with diced, hardboiled eggs, curds, sour milk, some butter, onions, and garlic (khinkal); flat cakes of wheat flour, eggs, and milk, simmered in butter (širaldama); small cakes of the same dough filled with curds and onions or with honey (haliva), dried apples, apricots cooked in wine and honey, and other fruits, etc.

E 272 Festive drinks are: whisky (arka, fada fitsa = black F.), mead (fada pliš = red F.), millet beer (fada khuš = white F.), 273 honey water (fau'uš), cooked cider with added honey, raisins, and blackberry juice, beer (šür), light and heavy wines from wild and cultivated grapes.

A 597 Society and family. As among other mountain peoples (see p. 732 [untranslated]), so also among the Abkhaz the father (awn aihab) and the mother (awn aihab ap's) of the house manage A 597 the affairs of the kin group [Sippe] and perform the cult ceremonies. They have a peculiar custom: an adult can be adopted by another kin group as though he were a child if he has kissed the mother of the house on the breast three times.

C 565 Up to 1866 the same positions existed among the Cherkess as among the Osset: princes (pši), noblemen (work), who were followers of the former in battle; those freed by the princes